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"UNTO US A CHILD IS BORN"

The Fathers and Brothers of
THE ORDER OF THE HOLY CROSS

*Wish All Our Readers
A Holy and Blessed Christmas*

The Holy Cross Magazine

Dec.



1956

The Incarnation--"Communicatio Idiomatum"

BY LEOPOLD KROLL, SUPERIOR, O.H.C.

AT A DOGMATIC theology class for novices, after a lecture on the subject "Communicatio Idiomatum" (communication of idioms or characteristics) one of the novices was heard to say, "I don't know what it all means, but it sounds beautiful." Even though this is a difficult subject we should try to have some understanding of it. Otherwise we may come to think as a certain person who held that it was impossible to believe that God became man, for who then would have governed and sustained the universe while He was a man. This is an excellent example of the false way to communicate, transfer, characteristics of the divine and human natures of Christ.

In our thinking and meditating on the mystery of the Incarnation, three things must be kept clearly in mind, the human nature, the divine nature and the Person (the Second Person of the Trinity), to whom the two natures belong. By an analogy, which must not be applied in all details, this may be likened to an atom consisting of a nucleus and two electrons, which belong to it. Neither of these three parts can exist apart by themselves, without destroying the atom: nor can they fundamentally change the nature of each

other without likewise destroying the atom. So in Christ the God-man, while we can think of the two natures and the Person separately, they never are actually separated from the Person. Likewise, though the natures belong to the one Person they do not and cannot basically alter the characteristics of each other. But because the Person of Christ is the subject of all the actions and properties of either, therefore in Him "all that is true of God and all that is true of man is true of this one Person; but obviously, what is true of God is not true of all men. We must be very careful in other words, not to attribute to the divine what is contradictory to it, nor to attribute to the human what human nature cannot have." (A Companion of the Summa—Walter Farrell—Vol IV p 96)

Therefore it is not only possible, but we must say, that God, the Second Person of the Trinity, is man; and also that this man, this Person, Jesus is God. By these statements the Church has never meant to imply that divinity is humanity, nor that humanity is divinity: in other words there must be no confusion of the two natures. With this in mind we can also say that God, in His hu-

man nature, was born of the Virgin Mary: or that Mary is the Mother of God. Contrariwise it can be said that the Infant Jesus, as God, is the creator and sustainer of the universe. But it would be false to say, "Christ as God (in His divine nature) was crucified."

It is this great truth which makes possible our familiar and beloved Christmas hymns. So, in the best known of all, "Adeste Fideles," we sing

God of God
Light of Light
Lo! he abhors not the Virgin's womb.
Very God
Begotten not created.

Then in the carol "While shepherds watched their flocks by night" there is this verse:—

The heavenly Babe you there shall find
To human view displayed
All meanly wrapped in swathing bands
And in a manger laid.

Because He, who in his Person is of the heavens heavenly is also the Person of the babe laid in a manger, so it is right to address Him as the heavenly Babe.

So also St. Germanus in his *Rosa Mystica* could say:—

A great and mighty wonder
To-day on earth is done
Behold a virgin mother
Brings forth God's only son.

Lastly, in Philips Brooks' loveliest carols "O little town of Bethlehem" there are the lines:

"Yet in thy dark street shineth
The everlasting light."

In closing let me quote from a homily of Ezekiel by St. Proclus, Patriarch of Constantinople, who died about 446 A.D., "He came to save, but it was needful that He should also suffer. How was it possible that either should take place? Mere man could not save; pure God could not suffer. What then? Himself being God IMMANUEL became Man; and What He was saved What He became suffered . . . He both wore the crown of thorns, and loosed the condemnation of thorns. The same was in the Bosom of the FATHER and in the Virgin's womb. The same was in His Mother's arms and on the wings of the wind. The same was worshipped by angels and sat down with publicans. The Seraphim gazed not on Him and Pilate questioned Him. The slave smote Him, and creation shuddered. He was nailed on the Cross, and the Throne of Glory was not vacated. He was shut up in a tomb, and He stretched out the heaven like a curtain. He was reckoned among the dead, and He despoiled hell. Here He was traduced as a deceiver, and there He was glorified as Holy. O the mystery! I see the miracles, and proclaim the Godhead. I see the suffering and I deny not the Manhood."

Nicholas Ferrar of Little Gidding

BY ELWIN M. MALONE

As we think of the ordinations that take place on Trinity Sunday, there is one that should be ever memorable to Anglicans. It is that of Nicholas Ferrar of Little Gidding.

Son of an East India merchant he was born in London on Feb. 22, 1592. Confirmed at the age of six, he was then admitted to Holy Communion. An apt pupil, he entered Clare College, Cambridge, at the age of thirteen and in 1613 received his M.A. degree. After five years of continental travel, he returned to London, served in the Vir-

ginia Company, but decided to retire from a worldly life. On Trinity Sunday he was ordained Deacon in Westminster Abbey by Laud, then Bishop of St. David's. He remained a lifelong celibate and steadfastly refused elevation to the priesthood. A week after, the Ferrar family took leave of London for Little Gidding, a remote place on the border of Huntingdonshire. The Manor House and Church were in dreadful condition, but it was made ready for daily worship and the work of furnishing it proper-



LITTLE GIDDING CHURCH

A Shrine of the Monastic Revival in England

proceeded under the direction of his mother, Mrs. Ferrar.

The Manor House contained sitting rooms, private apartments, an infirmary for the sick of the household and country folk, and a suite used as an alms house for poor widows, who were treated as members of the family. There was also the Great Chamber, with an organ, for hourly prayer and the Concordance Room where wonderful harmonies of Scripture were produced and beautifully bound.

The way of life of this family of about thirty persons developed gradually, based on the Bible and the Book of Common Prayer. A school was provided for the children of the household and of the countryside.

On Sundays work was reduced to a minimum, but the day began at four o'clock in summer and five in winter. Prayers were said in the Great Chamber, Matins and Ante-Communion in the church, at which the congregation from the Parish Church attended and the Rector preached. On the first Sunday there was Holy Communion, specially prepared for on Saturday night. There were regular hours for recreation and meals at which a chapter from the Bible was read; the neighbours' children were invited in to repeat Scripture passages and sometimes as many as forty of these "Psalm-children" came with their parents and were fed. All went to Steeple Gidding Church for Evensong and at eight o'clock the children

met for an individual blessing from Mrs. Ferrar, and the family retired to their rooms.

The week days were like Sunday except that the Litany was said daily at ten o'clock. Work was regulated quietly and without fuss, opportunities for outdoor exercise were given and the family maintained a regular cycle of prayer day and night in relays until one o'clock in the morning when Nicholas carried on. None but he watched more than once a week: the entire Psalter was said during the watch.

Visitors came and went; no questions were asked; all received a courteous welcome. Charles I in May 1633, on his way to his Coronation at Holyrood paid his first visit. The next year he sent a messenger to borrow their Concordance, or Harmony of the Gospels, in which each verse was so carefully pasted on sheets of paper as to look like a new kind of printing. He asked for a similar copy for himself which was completed in a year, beautifully bound and tooled. This is now in the British Museum. After Nicholas Ferrar's death, other feats of book production were performed in which young Nicholas Ferrar, his nephew, took a prominent part. He died in 1640 only twenty years old. The Story Books, covering a remarkable variety of topics, in five folio

volumes, have also been preserved. They were continued after the death of Mrs. Ferrar in 1634.

In the autumn of 1637 Nicholas Ferrar felt that death was near and after settling his affairs, counseling the family to continue in the good old way, passed to his eternal reward on Advent Sunday, Dec. 3.

The life of the little community continued under the direction of his brother, John Ferrar, until the outbreak of the Civil War. In 1641 a bitter attack was made on the community in a pamphlet called "The Arminian Nunnery" and in 1646 King Charles I paid a visit secretly and was duly received by John Ferrar. For this act of loyalty a savage retribution was taken by the Roundhead soldiery who ransacked and demolished the place.

John Ferrar died in 1657 and with his death the community practically ceased. Mary Collett, his niece, alone remained and she died in 1680 at the age of eighty.

Today all that remains is the church with the unmarked tomb of Nicholas Ferrar. When the Manor House was pulled down, not known, but "the story of Little Gidding remains imperishably fragrant with the sweetness of Christian virtues and radiant with the light of Christian joy."

Yea Rather

BY JOSEPH H. BESSOM, O.H.C.

"December 8, Feast of the Immaculate Conception of the Blessed Virgin Mary." What should this mean to us? Well, surely no less than what it is in the calendars of the English and Eastern Churches, the Conception of the Virgin, a day in honor of a definite historical event, the coming into being of the woman destined to bear God the Son. That is a fact worth a feast. The differences over the adjective Immaculate and its controversies should not diminish exultation over the noun Conception and its mightiness. A really keen devotion to the commonly held truth that Mary was Theotokos, the God-bearer, should unite all Catholic Christians, on all feasts of the Virgin, in grateful love for and to that Mother.

Do all Anglicans share this attitude? They should—for justice demands it. The incomparable height of Mary's dignity as declared (Luke 1:26-56) by Gabriel and by Elizabeth is a claim on us. Justice, which tells us to render to all what is due them, requires us to make this recognition. One phrase only of Elizabeth's, "mother of my Lord," would be sufficient to show Mary's exalted privilege.

The Gospel tributes also call for our response. Mary said in inspired wonder, "From henceforth all generations shall call me blessed." The words might almost be taken as bidding, an act of candidacy for our loyalty. In Luke 11:27-28,* the famous "Yea rather

*Most unfortunately the R.S.V. has presumed to leave out "Yea."

passage, Our Lord puts the acceptance of the Word higher as a means of blessedness than the privilege of having born him. But Mary excelled also in her acceptance of the Word as it was revealed to her by angels, men, or her son. So she is pre-eminent as to the "Yea" for Motherhood and as to the "Rather" for Discipleship. This passage also "puts Mary in her place:" a very high one.

We may be sure that she is situated as he was at Bethlehem, Cana, and Calvary,—very near the Lord, and neither uninfluential or unnoticed.

The very frank Gospels unveil no incident of conduct unworthy of her high estate. Had they done so, the fall of Judas would by contrast have been insignificant. The Synoptic Gospels suggest that she was slow to join Christ in his travels. If that is so, who would doubt that she had not finished "pondering in her heart" concerning her duty and that she had not called her to that association before his final progress towards Jerusalem? That is, she was as always obedient: no fault!

"All generations shall call me blessed." Merely to call her St. Mary or the Blessed Virgin Mary will not be to partake very generously in the fulfilling of this prophecy. It is unjust, it is mean, it is unwise not to venerate Mary.

We are learning, if slowly. The hymnal seems to play the part of pathfinder in trying out sacramental and devotional values which have not yet been expressed in the Book of Common Prayer. (Or it says poetically and emotionally things implied in the cooler words of official liturgy.) We are rightly thankful that its revisions show increasing avowal of the high place of Mary.

"O higher than the cherubim, More glorious than the Seraphim, Thou bearer of the eternal Word." This surely immortal hymn, now 599 in The Hymnal 1940 and also included in the previous book, was first to begin to give Mary her due. Other hymns pick up various themes. 123 says, "May the blest mother of our Lord and Saviour . . . help us to praise thee." 117 urges us to "Sing of Mary, pure and lowly, Virgin-mother undecorated . . . fairest mother . . . glory be to thee three in One from the heart of blessed

Mary." 118 tells of "Mary, the pure and lowly maid, the favored of the Lord . . . Blessed shall be her name in all the Church in earth." The Nativity carols, shining like Christmas trees, sing tenderly of Mary. 42 all but invokes her (and Joseph).

"All but invokes" is a reminder that the hymns can be taken two ways. But there is indeed something to be said for such expressions. They can serve as heightenings of feeling for one worshipper and as invocation for another. If one worshipper uses the words to exercise the Communion of Saints while his brother Anglican uses them as merely a helpful figure or speech, both gain.

Our hymnal, then, is doing a bettering job of giving Mary what is hers by rights. We hope that some revision of the Book of Common Prayer will also give us an opportunity for invocation, perhaps in the Family Prayer miscellany, and so round out the liturgical expression of the faith.

Meanwhile there will be the use of Latin Rite devotions. Many fear that these lead to excessive exaltation of Our Lady. But no one has a real right to object to the Hail Mary—so Biblical and theologically sound. The Antiphons and litanies are acceptable if it be understood that the language is often the exaggeration of love. For example, "Mary, our Comfort, Life, and Hope" sounds too absolute, but it is to be taken relatively, knowing that she *reflects* these attributes of her son. See the Mother's eyes and face and soul returning these radiances that originate in the Offspring she bore and beholds.

Must devotion to the Blessed Virgin lead to a demand for new doctrines by those who use and think they find additional grace in this invocation? Did prayer to Our Lord lead necessarily to Docetism and Monophysitism, which did or almost did deny the reality of his Human Nature in a false scheme to exalt him? If the new dogmas about Mary are similar, they will also fail. If they are right, an explanation will be found to make them acceptable. Almost certainly our adopted forms should delete proclamations of "Yesterday's doctrine of Mary's Immaculate Conception, today's of her Assumption, and tomorrow's (?) of her Co-

Redemptive work." Nor should Anglicans teach them in a manner implying that they are part of the Catholic Faith (for our Archbishops have spoken to say otherwise). They are candidates for admission to that faith. The champions of these opinions must continue to think about them, as must their antagonists. Prayer and willingness to learn and to change are needed.

I assume, however, that these opinions will not be found acceptable for a very long time, not do I recommend them. But I do recommend a greater devotion to Our Lord's Mother. We are concerned with giving her what is due from us and with what is useful

for us for the breadth and healthfulness of our prayer life. If some have exaggerated and have tried to set Mary in a position she would view with Semitic horror, that is no reason why we should not offer enthusiastic veneration. They would be giving in worship good coins and false. Be ours to bring true gold to Trinity, silver to Mary, the Saints and Angels! But be ours to give generously and lovingly.

So the Feast on December 8, like every other attention to Mary, does not call for the soft pedal. We have a way of sharing it with them all. Full and true be our devotion to Blessed Mary! Definitely "Yea rather!"

Saint Ambrose

Doctor of the Independence and the Unity of the Church

BY HOWARD S. HANE

FEAST: DECEMBER 7TH.

Certainly one of the most colourful and best educated of the early Church Fathers and Bishops of the Church is Ambrose of Milan. He was born in Trèves, the Rhine Province of the Roman Empire, possibly in 334 A.D., of a distinguished Christian family. His father, also named Ambrose, was the Praetorian Prefect for Gaul and was one of the most highly respected and influential officers of the Roman empire. His father died while he was quite young and the family moved to Rome in order that Ambrose and his brother and sister might there receive a good education. In Rome, Ambrose received a very thorough literary education and then studied law. After practising law for some time, in about 370 he entered the administrative service of the government. In 373 he became the governor of Liguria and Emilia, with consular rank, and resided at Milan. He had been governor at Milan for about a year when the Bishop of Milan, Auxentius, died. According to the Life of Ambrose, written in about 420 by his secretary, Paulinus the Deacon at the request of Augustine, his election was very interesting. Ambrose

was trying to keep order in the Cathedral between the Christians, Catholic and Arian who were engaged in a heated discussion. Suddenly a child cried out "Ambrose for bishop!" and almost immediately the assembled crowd clamoured for Ambrose. The choice of the people was approved by the bishops and the Emperor himself and so Ambrose was forced to yield to this popular claim even though he was still a catechumen. He was immediately baptised and on December 7, 374, received all of the Orders of the Ministry and was consecrated Bishop of Milan.

Immediately after taking office as Bishop of Milan, he disposed of his wealth and gave it to the poor of his diocese and he was known even to sell valuable Church properties that captives might be ransomed. According to statements made by his great admirer, St. Augustine, in his "Confessions" Ambrose was a very approachable man, very tender-hearted and available to all regardless of class. His biographer, Paulinus, tells that he was kindness personified and especially so to the poor sinners he would reconcile to the Church by his kindness.

One of the greatest gifts possessed by St. Ambrose was his preaching ability. His oratory reflected the training of a Roman magistrate, and yet he appealed not to the classics with which he was thoroughly familiar, but to the Holy Scriptures and the writings of the Fathers, which he intently studied immediately after his elevation to the Episcopate under the direction of Simplicianus, the Priest, and his future successor. His exegetical works reflect the influence of Origen and Philo while his theological writings reflect the influence of St. Athanasius, St. Cyril of Jerusalem, St. Gregory Nazianzen and Hippolytus. With all this influence from Eastern writers Ambrose yet remained a strict Latin in his style and ideas. He was thoroughly practical, almost catechetical, rather than speculative. He was attuned to the everyday needs of his people. Ambrose was not concerned in making a name for himself as a theologian of the day, but rather, as his writings and sermons reflect, instructing and edifying his flock.

Milan remained one of the last strongholds of the Arian heresy in the Western Church, largely due to the protection given to it by Ambrose's predecessor, Auxentius, who was a native of Cappadocia. Ambrose immediately set out to uproot this heresy from his diocese and it was this heresy which occasioned his treatises ON FAITH and ON THE HOLY GHOST. On the popular level he composed hymns for his people with which to influence their thinking aright, and these took hold so well that the heretics accused Ambrose of deceiving the people with his enchanting hymns.

St. Ambrose is known also for the liturgical rite peculiar to the diocese of Milan—the Ambrosian Rite. Leading liturgical scholars such as Msgr. Duchesne and P. Lejay see considerable Oriental influence in this Milanese rite which was probably introduced by Ambrose's predecessor, Auxentius, and St. Ambrose contented himself with making certain corrections which could ensure its orthodoxy.

St. Ambrose's political influence was great and unbending with respect to the rights of the Church. He was the great friend and adviser of the young Emperor Gratian and

through this relationship was able to abolish the immunities which still persisted for the colleges of pagan priests and vestals, and through his insistence the goddess of Victory which still received veneration from pagan Senators was removed from the Roman Senate. During the reign of the Arian Empress Justina demands were made by the Empress that Ambrose hand over to her followers certain churches in Milan for their use. The Bishop remained adamant and it was during this period that he enunciated his famous dictum: *IMPERATOR INTRA ECCLESIAM ET NON SUPRA ECCLESIAM EST, the Emperor is in the Church and not above the Church*, which doctrine was later to be employed to such great advantage by the Western Church.

Two other instances stand out in the relationship of this great and strong Bishop with Imperial authority. In 388, the Christian community at Callinicum in Syria, presumably with their bishop's knowledge, set fire and completely destroyed a Jewish synagogue. The Emperor Theodosius ordered that this guilty prelate rebuild the synagogue at his own expense. St. Ambrose wrote a letter to the Emperor in which he made it clear that although the judgement was not absolutely unjust, yet it was not expedient. Certainly those who caused this fire ought not be allowed to get off without punishment, yet Ambrose felt that it was a grave matter to force a Christian bishop to expend Christian funds to erect a temple for non-Christian worship. He held fast to his decision on this and at a later date challenged the Emperor from the pulpit and would not start the Mass until this imperial punishment had been lifted. On the other occasion, a revolt occurred in Thessalonica in 390 in which the mobs killed several imperial officers. In retaliation, the Emperor commanded reprisals in which several thousand of the citizenry were killed. For this massacre, St. Ambrose ordered the Emperor to do public penance under pain of excommunication. This was the first time since the establishment of Christianity in the Empire that this dread punishment had been threatened by the Church. A tremendous impression was made upon the faithful as they saw their Emperor



SAINT AMBROSE AND THEODOSIUS

prostrate before the congregation doing penance. On this occasion we see not only the conscience of humanity but the Catholic Church personified in St. Ambrose the Bishop.

Only an incomplete picture of this great Bishop of the Church can be delineated from his works—his sermons and his treatises and his hymns. P. de Labriolle in his writings on St. Ambrose has given us quite a clear-

cut summary of the personality of this Bishop and Doctor of the Church. "On the historical background of those troubled times his person gradually emerges with all its manly charm. Although he himself went to the Greeks for his learning, both his character and conduct were forever stamped with the mark of Rome. His iron will, his pertinacity in carrying out his plans, his sense of discipline, his practical turn of mind were

all gifts of his Roman nature, and in Ambrose they reached the highest degree of force and brilliance."

We find in St. Ambrose the true model Bishop, a pastor par excellence who was kind, yet a firm administrator blessed with common sense and practicality. He was likewise a Christian statesman setting the pattern for Bishops yet to come, a Bishop who gave advice without violence or weakness and insisting always on the rights of the Church. One of the nineteenth century biographers of St. Ambrose, the Duc de Broglie, has said that St. Ambrose sets the example for "the great part that the Christian episcopate was to play in a world which had been shattered and renewed, and for which, although he did not foresee it, he helped pave the way."

Space does not allow for an examination of his many writings, but we ought at least to include some comment on those which he wrote for his flock and which have had such lasting appeal to Christians down through the ages, his hymns. Only four hymns called Ambrosian Hymns have been authenticated as being written by St. Ambrose: *AEterne*

Rerum Conditor, which occurs in the Roman Breviary at Sunday Lauds, *Pars Hiemalis; Veni, Redemptor Omnium; Jam Surgit Hora Tertia;* and *Deus Creator Omnium*. Two other hymns, which appear in the 1940 edition of the Episcopal Hymnal, *AEterna Christi Munera* (No. 132) and *Splendor Paternae* (No. 158) are generally attributed to him. St. Ambrose has been called the real creator of the western liturgical hymn and his hymns became extremely popular with the ordinary folk because of their simplicity as contrasted with the more complicated hymns of St. Hilary. Because of this great popularity which he attained as a hymnodist and because he baptised St. Augustine, a tradition grew that he and St. Augustine composed the *TE DEUM*. There is no authentication of this pious legend; for although this great hymn of the Church dates from the fourth or fifth century, neither of these two Doctors of the Church composed it. It was most likely composed by Nicetas of Remesiana. As with all of his other writings, St. Ambrose's style is marked with simplicity and clarity, the marks of a well-educated Roman statesman.

A Survey History of Prayers For The Departed and The Requiem Mass

BY ROBERT ZELL, O.M.C.

(Continued)

It is in North Africa, however, that we meet for the first time prayers for the departed in the official liturgy of the Catholic Church (although even the heretical writings referred to above may contain orthodox practices). Tertullian in his writing "Concerning the Soul" says that a dead person, in the interval elapsing between death and burial, has his soul accompanied by the prayers of the priest.¹⁵

Tertullian gives precise teachings on the custom of offering the Eucharist on the day of burial and also on the anniversary of the death of the person. Some of his words are: "We make offerings (oblations) for the dead

every year on their birthdays."¹⁶ Further he writes: "A wife prays for her husband and asks for refreshment for him in the mean time and a share in the first resurrection and offers on the day of his falling asleep as it comes round each year."¹⁷ This practice is in keeping with what we find in inscriptions of the second and third century.

In the case of the deaths of martyrs, their anniversaries were of a festal character and were known as their heavenly "birthdays." These commemorations probably took place in the cemeteries (i.e. "sleeping-places") which are holy places because they are full of the hope of a larger life.

It was also believed that the prayers of the martyrs were especially efficacious with God. As Nunn says: "This naturally produced numerous rather late epitaphs in which the departed is commended to the saint near whom he was buried. It also led rich people to pay great sums to the excavators of the catacombs after the Peace of the Church (313 A.D.) in order that they might have graves as near as possible to those of the martyrs. . . . The cult of relics naturally followed from this, but at first the bodies of the martyrs were never moved. Churches were built around them at whatever the cost of labour, however many other tombs were removed to make way for them. There were notable examples of this in the Basilica of St. Peter, and that of St. Paul and that of the Apostles on the Appian Way built by Constantine . . . "18

It is St. Cyprian of Carthage, also of North Africa, who first mentions the naming of an individual in the Eucharistic Prayer itself. The date of Cyprian's writing is about 240 A.D. He tells us that it was a high honor to be mentioned in the "Memento" (the prayer of remembering the names of the departed in the Mass). From what we can gather from contemporary documents the practice at Mass was to have the clergy and people at Carthage surround the altar. Then the names of the departed would be read by the Deacon with the intercessory prayers on their behalf offered by the Bishop. We learn, also, that the tearful Christians would return home comforted by the thought that their brother rested in the unity of the Church in the Peace of Christ. When the anniversary of the commemoration of a martyr came around we catch the note of triumphant joy that accompanied the Sacrifice offered on his tomb.¹⁹ Consider, for example, such a passage as this: "How often (says St. Cyprian) has it been revealed to us . . . that our brothers who have been released from the world by the divine summons ought not to be mourned for, since we know that they are not lost but gone before; while appearing to lose they have really gained ground as travellers and navigators are accustomed to do."²⁰

St. Cyprian and Tertullian witness to an annual commemoration of the departed.

Mass was celebrated for their repose (dormitio), and prayers offered for their refreshment (refrigerium); and that they might obtain "a part in the first resurrection." Like those mentioned in the "Didascalia" these commemorations took place in the cemeteries and were to be distinguished from the Sunday Mass.

The great theologian of the early Church, Origen of Alexandria, witnesses to similar beliefs. Here is what he said:

"We do not celebrate the day of a man's birth, as it is only the commencement of pains and trials, but we celebrate the day of his death because it is the putting away of all the pains and the escape from all temptations. We celebrate the day of death because those who seem to die do not really die. For that reason we both make memorials of the saints and also devoutly commemorate our parents and friends who die in faith, both rejoicing over their state of refreshment and also entreating for ourselves a pious consummation in faith."²¹

When the Church emerged into the open light of freedom after years of persecution becoming a "permitted religion" by the act of Constantine in 313 A.D., we see a development in regard to prayers for the dead, as with many other facets of the Church's life and worship. The close relationship between the living and the dead was clearly expressed in the worship of the Church. The historian Eusebius, for example, tells us that in the year 337 A. D. the body of the Emperor Constantine the Great was placed before the altar where the priests and faithful Christians offered prayers for his soul to God. That event took place in the Church of the Apostles at Constantinople. Eusebius adds: "He was honored by the performance of the sacred ordinances and mystic liturgy (i.e. the Mass)."²²

St. Ambrose of Milan, about the year 387 wrote a letter of consolation to a friend in mourning, whose sister had died. Here is what the Saint wrote: "It is not necessary to bewail her so much, but rather assist her with your prayers. Do not be sad with your tears, rather recommend her soul to God by the Oblations (the Offertory in the Mass)."²³

St. Augustine of Hippo in North Africa records that his mother, St. Monica, on her deathbed, requested that one "make memory of her at the altar."²⁴ St. Augustine, whose influence was so great in the Middle Ages



MADONNA OF THE ROSE GARDEN

By Luini

had this to say of the general subject of the departed: "When one offers for all the baptized dead the Sacrifice of the Altar or that of alms-giving, all do not profit in it equally. For those who have been very good these are the actions of grace; for those who were not very bad, these are propitiations; for the very bad, if they are of no help to the departed they are a consolation for the living; to those for whom they are useful their purpose is to obtain for them a full remission of their sins or at least that their damnation be more tolerable."²⁵

St. Augustine also mentions the recital at the altar of the names of the martyrs and distinguishes them from the departed in general. The latter were to be prayed for, while the martyrs were not.²⁶ St. Cyril drew the same distinction.²⁷ St. Augustine's idea of the Sacrifice of the Mass as propitiatory was developed by St. Gregory the Great to foster the belief that Masses for the dead are especially beneficial in winning for the departed remission of their sins or at least the alleviation of their lot in Purgatory.

There appears to be in St. Augustine²⁸ the beginning of the idea of penal suffering in Purgatory which was developed by St. Gregory the Great. Indeed, some theologians attribute to St. Augustine the basic cause of the change of attitude towards the dead that occurred somewhere around the year 1000. This was a subtle but decided change. That "change" became normative for Western Christendom, a swing from the glad confidence in the love of God to an emphasis on God the Just and Terrible Judge. The Eastern Liturgies today betray little evidence of this change of attitude. One has only to compare the Liturgy of St. John Chrysostom with the "Day of Wrath" (*Dies Irae*) of the Latin Requiem to have the difference thrust before his eyes.

Even in those early days of the Church there were some who objected to a Requiem Mass and denied the efficacy of prayers for the dead. St. Cyril of Jerusalem, whose Liturgy we shall consider soon, forewarned his catechumens about these heretics in saying: "In offering these prayers of the Liturgy, we offer Christ who was sacrificed for our sins and we thus make propitiation to God for the dead as well as for ourselves."²⁹

Some time after St. Cyril a certain priest, Aetius of Pontus, claimed that the custom of offering the Eucharist for the dead was unreasonable and abusive. He asks, in very modern fashion, "How can the prayer of the living be of use to the dead?" St. Epiphanius answered the heretic by saying that the practice is based on the conviction that the departed members of the Church are still in existence and live with Christ. To pray for them is no stranger than to pray for friends on a voyage. And even if our prayers do not effect the removal of all their sins, yet they give them help. In the words of this Saint: "In the Liturgy we name the righteous and sinners, invoking the one, and praying for the others; naming the Saints and Christ, whose purity and holiness is so different . . . Such is the rule admitted and imposed by the Church, and it can not be cast away."

During the early years the Church had to fight against pagan burial customs. That is the reason why she forbade cremation, funeral meals and burial wreaths—all of which dishonored the Christian respect for the body, the body which would someday rise again from the dead. Also St. Cyprian cautioned those at the grave that excessive mourning is out of place. The Christians are to wear white at funerals, not the black dress of heathen usage. And St. Jerome witnesses to the fact that Christians do not use the howling of the pagans but the comfortable words of the Psalms. We also know that the feast of the Inauguration of Peter's Chair, February 22nd, replaced a pagan festival which commemorated the dead of each family.

When we turn to the actual texts of early liturgies, we discover that one of the earliest references to the departed occurs in the Papyrus Fragment of the Anaphora (Canon) of St. Mark, dating from the time of St. Athanasius in the fourth century. In the Anaphora we read: "Grant rest of souls to those who have fallen asleep. Be mindful of those whose memory we make today, and whose names we recite and do not recite." This prayer, of course, was addressed to God the Father. The later Liturgy of St. Mark has this prayer: "Grant rest, O Lord our God, to the souls of those our fathers and brothers who have fallen asleep in the faith of Christ."³⁰ Serapion in his Liturgy has this

lovely prayer: "We beseech Thee also on behalf of all the departed, whose commemoration this is (then follows the recital of the names). Sanctify these souls, for Thou knowest them all; sanctify all those departed in the Lord and number them among all thy holy virtues and grant them a place and mansion in Thy kingdom."³¹

When we turn to St. Cyril of Jerusalem we find a marked advance in the theological application of the Sacrifice of the Mass to the destiny of the departed. St. Cyril finds a definite propitiatory character in the offering of the Holy Sacrifice. One new feature is that now the names of the departed occur within the Canon and not in the Great Intercessory Prayer before the Canon, as in the older liturgies. (Serapion, by the way, has the names in this newer position.) Listen to what St. Cyril has to say: "Then we commemorate also those who have fallen asleep before us; first, Patriarchs, Prophets, Apostles, Martyrs, that at their prayers and intervention God would receive our petition. Afterwards also on behalf of the holy Fathers and Bishops who have fallen asleep before us, and in a word of all who in past years have fallen asleep among us, believing that it will be a very great advantage for the souls, for whom the supplication is put up, while that Holy and most Awe-inspiring Sacrifice is presented (or 'lying before us')."³²

As we have seen, from the fourth century onwards, under the influence of the conceptions of eucharistic Presence and Sacrifice current in Syria and Jerusalem, we find the intercessions for the living and the dead following the Consecration, or to put it in Eastern terminology, within the Anaphora. This is true of the Apostolic Constitutions, and the Liturgies of St. James, St. Basil, and St. John Chrysostom.

The Apostolic Constitutions has this prayer: "Pray for the repose of (such and such) that the good God, receiving his soul, may forgive all his voluntary and involuntary sins, and in his mercy, place it in the dwelling of holy souls."³³ Other prayers from early liturgies include that of St. John Chrysostom. In recommending oblations and prayers of the dead, he says: "Do not hesitate to carry help to those who have departed and to offer our prayers for them."³⁴ Elsewhere



ST. BARBARA BY FRANCA

*Courtesy of Mrs. L. M. Williams, Jr.,
and of the
Metropolitan Museum of Art*

DECEMBER 4TH IS HER FEAST DAY

he affirms that the Apostles established prayers for the dead; and it is a great help and present use to them.

When we turn to the Canon of the Roman Mass we discover that its most primitive forms did not contain any commemoration for the departed. The "Memento," a prayer for the departed, is an insertion into the Canon. It had no place in the Sunday and Festal Masses, which were the public services. Originally the "Memento" was inserted only at funeral Masses and Requiems. These were rather a concern of a group of relatives rather than the full Christian community. But even at an early period in Rome the "Memento" was tied up with the Communion. For the thought of being filled "with every heavenly blessing" through the power of the Sacrament, brings to mind those who can no longer have a part in the Sacrament, who have gone beyond with the seal of faith (Holy Baptism). We may add that a Requiem was offered only for

the *faithful* departed—those who remained in communion with the Church—for only such could be mentioned by name.

The "Memento" became an invariable part of the Canon only in the eighth and ninth centuries, and this took place in France. It was not accepted at Rome until the ninth-tenth centuries. Indeed, there was no prayer for the departed in the ancient Good Friday Solemn Prayers, deriving from the old Roman Synaxis, or Mass of the Catechumens.

The vocabulary of the "Memento" is certainly Roman in origin, and ancient. The prayer goes as follows: "Be mindful, O Lord, also of Thy servants who have gone before us with the sign of faith, and rest in the sleep of peace . . ." The words "gone before," "sign of faith," "sleep of peace" have a Roman flavor. And the prayer "To us also, sinners," coming immediately after is a continuation of the "Memento," which goes badly if one supposes the "Memento" absent. Fr. Andrieu places its introduction before the sixth century and considers that it is definitely a part of the Gregorian Canon, but in this form: "Be mindful, O Lord also of their names who have gone before us and rest in the sleep of peace." The words "their names" (*eorum nomina*) was primitively a rubric on the margin which later was incorporated into the prayer.³⁵

The contemporary Anglican liturgical scholar, Prof. E. C. Ratcliff, believes that the Gelasian and the earliest of the Gregorian Sacramentaries (early Roman Mass Books) lack a commemoration of the departed. This commemoration probably got in when the deacon discontinued to say it aloud during the silent recitation of the Canon. As Ratcliff says: "When the celebrant was not assisted by a deacon or another priest and himself recited all those parts of the rite normally taken by his assistants, the Commemoration 'pro defunctis' (for the dead) inevitably found its way into the Canon."³⁶

The sixth century, says Ratcliff, saw the introduction of the private Mass for the dead, leading to an extension of the private principle, which "contributed to undermine the appreciation of the Liturgy as a corporate act of worship."³⁷

Dom Bernard Botte in his "Le Canon de la Messe Romaine" agrees with Edmund

Bishop in thinking that the dead were commemorated in the Roman Mass at the intercessory prayer before the preface. After doing away with this prayer, the "Memento" was introduced, not in public Masses of Sundays and feasts, but in Masses celebrated especially for the departed. It is probably part of the structure of the Canon drawn from a diaconal prayer as the Manuscript of Padoue says: "If there were names of the dead (handed in beforehand) they are to be recited by the deacon who is to say them."

There is another theory about the introduction of the "Memento" into the Mass in its present place. This theory is based on the observation that Pope Gelasius (492-496) suppressed the Prayer of the Faithful (*Oratio Fidelium*) at the offertory that concluded the Synaxis, and replaced it with a Litany with the Kyrie, which was placed near the beginning of the Mass, the present place of the Kyrie. So the theory goes that the "Memento" came into the Canon after the suppression of the Prayer of the Faithful.

Edmund Bishop says: "Up to the fourth century any mention of the dead was confined in that long prayer for 'all sorts and conditions of men' said at the beginning of the Mass of the Faithful. This prayer was at a later date transferred to the Eucharistic Prayer, of which it was made the concluding section."³⁸ This change was also made, as we have already seen, by the middle of the fourth century at Jerusalem where we have the public recital of the names of certain dead persons.

We do not know whether the names of the dead were recited in the public Masses at Rome. It is not improbable that they were mentioned in the early part of the Mass of the Faithful as they were in Gaul (France) and Spain.

With the "clean sweep" of this great prayer "for all sorts and conditions" at Rome and in the West, the commemoration of the dead in the Canon was relegated to the Special Masses for the dead as shown in the Gregorian Sacramentary.

When the Roman Canon had been adopted in the Franco-Gallic-Irish circles by the seventh century, the Roman "Memento" of the dead was embodied as an integral part of the Canon to be said at all Masses. This extension

sion was adopted at Rome eventually in the Hiberno-Gallic form.

It was Pepin who introduced the Gregorian Liturgy into Gaul and made it obligatory by royal decree, on his coronation in 754. This attempt to have a "pure Roman" liturgy replace the variegated Gallic liturgies was a failure. As Theodore Klauser phrases it: "Later Charlemagne once again sought to impose on the churches of his empire the duty of accepting the pure Gregorian Liturgy and for this purpose deposited authentic Roman books in his Palace Library as patterns for copying. These books, it is true . . . were very incomplete owing to the carelessness of the Roman authorities and, what is more, Charlemagne was compelled in the end to recognize that his people were dissatisfied with the pure Roman Liturgy and could not be dissuaded from retaining certain feasts, rites and forms of the prayer of long standing."³⁹

Thus we see that the ancient Gallican Liturgy commemorated solemnly the dead and prayed for them in Sunday and festal Masses as well as in requiems and daily ones. For instance, the bishops and abbots of Lyonnaise Gaul, assembled at the Council of Châlon-sur-Saone in 813, declared that it is strange to abstain on certain days from praying for the dead when there never was a question of praying for the living. So they ordered prayers for the souls of the departed to be recited at the requisite moment in every Mass without exception. From this section it was not too long before the custom spread throughout the West, capturing Rome, as we have seen, by the tenth century.

The period of the Middle Ages saw the introduction of a special day for commemorating the departed, first in France but destined to spread rapidly throughout the Western Church.

Amalaire of Metz gives us the first witness to what became known as All Souls Day. He said: "It is important that all faithful departed have a part in the holy sacrifice; and because we do not ignore their part in the other life, we consecrate a day to their memory."⁴⁰

At the monastery of Cluny this commemoration of the departed took place on the second day after Trinity Sunday. Elsewhere it

was held on other days. Odilon, Abbot of Cluny, chose the day after All Saints to stimulate piety towards the dead after the contrast with All Saints, honoring the Church Triumphant. Odilon's custom became definitive for the Church.⁴¹ The day was celebrated first in 998, the date given by Sigebert of Gembloux. The festival spread everywhere and was confirmed by succeeding Popes—Sylvester II, John XVII and Leo XIX.

We are fortunate in having two documents which shed valuable light on Christian devotion to the dead at the turn of the first Christian millenium. The first is the "Regularis Concordia" which is the directory drawn up for England by St. Ethelwold with the consent of St. Dunstan. It was promulgated by King Edgar about 970. Though mostly based on continental practice (the traditional Benedictine rule was re-introduced into England in the tenth century, after the ninth century Scandinavian invasions had caused it to vanish) this rule was not a slavish imitation of continental practice. In fact it contains several features, liturgical, devotional and practical, not found in any continental code. To be precise, this Rule adds to the traditional Benedictine two extra offices, that of All Saints and that of the Dead.

The Office of the Dead was relatively short, consisting of Nocturns, Matins and Vespers. There was probably one nocturn only, of three psalms and three lessons, which was invariably styled "Vigils" in the Concordia.

The Concordia also orders Masses for a departed monk to be celebrated for seven successive days after his death. The Rule prescribes that the Office of the Dead shall be said in full, with three Nocturns. Then, during the thirty days after the death, each priest shall say a special Mass daily for the dead brother, in the "secret places of the oratory." This latter expression refers to private Masses.

This Concordia, by the way, is one of the earliest monastic documents to have specific mention of daily Holy Communion among Anglo-Saxon monks, who were known for their devotion to the Holy Eucharist.

When we take a close look at the Office of the Dead, which is not earlier than the eighth century in its origin, we see how spare and

bare it was. There were no hymns or invitations. The general atmosphere was one of gloom as contrasted to that of the more primitive times with their note of joy. Moreover, the Office, originally designed only for the burial obsequies, later under the influence of Cluny, became the custom. For it became the rule to say the Offices of the Dead daily and as a necessary prelude to all solemn requiem Masses.

In fact, the Middle Ages became a period of gloom with regard to the whole cult of the dead. Funeral processions were no longer triumphant, but a doleful cortege. The mourners were not dressed in white but black, as was the coffin. Penitential psalms became the vogue.

As we have mentioned the subject of private Masses a few paragraphs back, we can stop to glance at these. In the early days of the Church it was a fundamental principle that the Eucharist was to be celebrated only for the sake of the faithful and not as a personal devotion of one endowed with the powers of priesthood. But the increase in private Masses during the Middle Ages was not mainly the personal devotion of the priests in monasteries, as is often alleged, but a popular desire of the faithful for Votive Masses, which took care of their earnest concerns (*vota*). Not the least among these was the regard for the dead, shown in the offering of the Holy Sacrifice on their behalf.

The second document which sheds light on the customs concerning the dead is "The Monastic Constitutions" of Lanfranc. These were drawn up by Lanfranc, William the Conqueror's great Archbishop of Canterbury, for the monastic community of his Cathedral, Christ Church. These "Constitutions" give us the fullest and most reliable account known to exist of the life lived by the English monks in the period immediately following the Norman Conquest in 1066.

We have detailed information from the Rule in the Constitutions about All Souls Day. It goes as follows: "When Vespers (the Second of All Saints) are done, all the bells shall be rung and Vespers for the dead shall be sung more slowly than usual, unless the next day be a Sunday or a feast of Twelve Lessons. There shall be a single collect 'O God, the Creator and Redeemer of all

the faithful.' During the night that follows all the bells shall be rung similarly for the vigils of the dead. On the day itself all the priests shall celebrate Masses for all the faithful departed, while for all those who are not priests, psalms shall be celebrated with festal rite; all bells shall be rung and there shall be a cope in choir, Deacon and Subdeacon shall wear chasubles; two children in albs shall sing the tract. Three lay monks shall bear thurible and candles. For seven days the full office of the dead shall be said, and for thirty days the psalms 'Ponder my words' (5) and 'I cried unto the Lord' (142) recited."⁴²

Elaborate instructions are given in methodical detail for the burial of a monk. Thirty Masses shall be celebrated for thirty days in addition to the public Mass offered for him. The actual burial Mass is after Terce and is a High Mass. The great bell is tolled thrice, psalm 5 is sung, tapers carried, and the body is sprinkled with holy water while incense is carried. All in all, the rite has become quite complex and more penitential in character.⁴³

When we turn to the Church in England we find that the Masses for the departed in the Sarum Missal are largely derived from the Roman Sacramentaries and reflect their general characteristics. These Masses express Christian hope; asking for refreshment, eternal rest, light and peace, the fellowship of the Saints and the joy of the resurrection. Prayers for pardon and deliverance are common. But in the liturgies themselves (for there were other variations of the Roman Rite than that of Sarum) there is little actual trace of the popular doctrine of purgatory, which teaching in its crude medieval form provoked the reaction of the Reformers against the whole system of Masses for the dead. This led them to protest against any form of prayer or commemoration which seemed to impair the one, perfect and sufficient sacrifice of Christ. And we must not forget that the opening blast of Luther's attack on the Church was directed against the practical working out of the Romish theory of purgatory and its consequent use of indulgences.

Thus England on the eve of the Reformation was formally committed, in Liturgy at least, to the Western teaching about the departed. Unfortunately this was largely di-

vorced from Eastern Orthodox teaching and practice. Indeed it is almost impossible for us today to have "empathy" with the medieval mind in its obsession with the dead. And it is difficult to exaggerate the degree to which late medieval worship was dominated by the thought of the departed. One has only to examine the structure of cathedrals, with their many chantry (requiem) altars, contemporary sculpture and painting, folk literature and burial guilds, to see evidence of this. There was the urgent popular demand to shorten the pains and temporal punishment in purgatory which to some extent explains the violent reaction of the Reformers against the whole cult of the departed.

When the Reformation did occur in England it was less violent with regard to the departed than in its other aspects. Indeed, Archbishop Cranmer in his 1549 Prayer Book retained a good deal from the older worship of the Western Church. That Prayer Book provided a burial procession, though not to the house but only to the Church stile. Then there was the interment of the body, preceding which there were provided an office for the dead, which also could be said after the burial, and a funeral Mass which had psalm 42 at the introit.

The 1549 Liturgy also had mention of the departed and the Saints in the Canon before the Consecration; in an expanded form of the "Memento" of the Latin Canon, now, however, placed before the words of Consecration.

The extreme Reformers in England were horrified at Cranmer's work, especially in regard to prayers for the dead. Giving in to such pressure, Cranmer "corrected" his ideas in the 1552 Liturgy. The Fourth of the "Prayer Book Studies" of the Episcopal Standing Liturgical Commission is right in saying: "The only constituent of any theological importance which he (Cranmer) eliminated outright was the Intercession for the Departed."⁴⁴ "In 1552, every bit of the supplication for the Departed, end every mention of the Saints was eliminated from the Prayer for the Church, along with every other prayer in the book which made intercession for the departed."⁴⁵

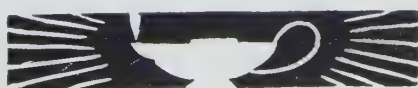
As we examine this Second Book of Edward VI (1552) we see that, in his capitula-

tion to the extreme Protestant prejudice, Cranmer had no provision for a Mass of Requiem or a service in the Church at all. The whole Rite for the departed now took place at the grave! How great is the danger of changing the theology of the Church by altering liturgy and rubric!

The present Book of the English Church, that of 1662, restored a prayer about the dead in the Prayer for the Church Militant in the Mass. This, as Dom Gregory Dix pointed out, is very hesitant and just succeeds in being a prayer for them.⁴⁶ It reads: "And we also bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom."

15. DE ANIMA, LI
16. DE CORONA MILITES, 3
17. DE MONOGAMIA
18. Op. cit. pp. 25-26
19. For a fuller description, see St. Cyprian's EPISTLES XXXIII. 3; XXXVI. 2
20. "DE MORTALITATE" ch. XX
21. Origen, Lommatzsch, Vol. XVI p. 238
22. Eusebius, "De Vita Constantini" I, IV, c. LXXI
23. Epistle I, LIX, 4
24. Confessions, I, IX, ch. xxxii
25. Enchiridion, Ch. xxix
26. Cf. St. Augustine, Sermon 159.1
27. St. Cyril's "Mystical Catecheses," 23.9
28. St. Augustine: De An. et Orig. ii.15.21; Enchiridion, ch. 110, Sermon 172.2
29. "Mystical Catecheses" 5:10
30. Quasten, "Monumento Eucharistica" p. 47
31. Quasten, op. cit. p. 63
32. Mystical Catecheses, V.9 (Edited by F.L. Cross)
33. Book VIII
34. Homily on Philippians, III, IV
35. "Les Ordines Romani" ed. Andrieu pp. 274-281
36. "The Study of Theology," edited by K. E. Kirk, p. 441
37. Op. cit. p. 446
38. Liturgica Historica, pp 113-114
39. "The Western Liturgy," pp. 35-36
40. "De Ecclesiastico Officio" I, III, ch. xlv
41. Cf. Bernard of Cluny, II, xxxii, 354
42. "The Monastic Constitutions of Lanfranc" edited by David Knowles, p. 63
43. Op. cit. pp. 127-128.
44. Op. cit. p. 55
45. Op. cit. p. 215
46. "The Shape of the Liturgy" p. 660

(To be concluded)



December Saints

BY A SISTER OF O.S.H.

DEC. 3, ST. FRANCIS XAVIER, A.D. 1552.—One of the first of the Jesuits, the famous "Apostle to the Indies" was sent there by his Superior, St. Ignatius Loyola, with the commission, "Go, and set all afire!" His intense love of God and of His children, led Francis throughout India, to islands in the Pacific, and to Japan. This, in a time of primitive navigation and of ships like those of Christopher Columbus!

DEC. 5, ST. SABAS, A.D. 531.—The appointed head of Palestinian anchorites, he was active in the battles against early heresies, particularly Eutychianism and Nestorianism.

DEC. 13, ST. LUCY, VIRGIN AND MARTYR, A.D. 303.—Born to a noble family, she was brought up in the Faith by her Christian



Not content with these conquests for God, he endured still greater rigors seeking to bring the light of the Gospel to China. While awaiting admission to that then forbidden land, he fell prey to a fever on an island off Canton, and died there, speaking in his delirium to unseen audiences, exhorting them to love and serve the Lord Whom he loved and Whose yoke he had found to be sweet indeed.

mother. At a very early age, Lucy secretly dedicated herself to Christ by a vow of perpetual virginity. Later, rather than break her vow, she refused an advantageous marriage, whereupon her incensed suitor had her tried before the governor and martyred. Lucy means "light," thus she is usually represented as holding the palm branch of martyrs in one hand and a burning lamp in the other.

DEC. 21, ST. THOMAS, APOSTLE AND MARTYR.—So impressed was Thomas with our Lord's Death that he could not bring himself to believe in His Resurrection. On the evening of Low Sunday, our Lord appeared to him and bade him put his hand into the wound in His side, and his fingers into the nailprints. With the removal of his doubts, Thomas' conviction became even deeper and stronger than that of the other apostles. "My Lord and my God!" he exclaimed, thus confessing our Lord's Divinity.

In the Prayer Book Collect for his feast, we pray, "Almighty and everliving God, who, for the greater confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection: Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved . . ."

Legend has it that he went to India and was martyred there.

DEC. 26, ST. STEPHEN, PROTO MARTYR, A.D. 33.—A young Greek man, first of the seven deacons appointed by the apostles to help them, Stephen is described in the Acts of the Apostles as "full of faith and of the Holy Ghost." While defending Christianity before a group from the Synagogue, he saw and declared a vision of our Lord standing upon the right hand of God. The outraged Jews proceeded to stone Stephen for blasphemy. His last words were, "Lord, lay not this sin to their charge!" He had his Christ-like "revenge" when the ring-leader of his persecutors, Saul of Tarsus, became Paul the Apostle.

St. Stephen is the patron of stone-cutters. He is represented holding a palm and a book of the Gospels, with stones shown somewhere nearby.

DEC. 27, ST. JOHN THE DIVINE, APOSTLE AND EVANGELIST, ABOUT A.D. 101.—The impetuous "Sons of Thunder," James and John, were disciples of John the Baptist. The young St. John (the Evangelist) was one of the first to follow our Lord. He and James and Peter were probably closest of all the Twelve to our Lord, for they were chosen to be with Him during His Transfiguration and His Agony in the Garden.

When our Lord was crucified, He committed the care of His Mother to this Beloved Disciple.

Tradition says John went to Ephesus after the deaths of Peter and Paul, around A.D. 97, and lived to a very advanced age. There is a legend that during the persecution of Domitian, he was put into a cauldron of boiling oil, and emerged unscathed.

Author of the Fourth Gospel, three of the New Testament epistles and the Book of Revelation, his symbol is the eagle.

DEC. 28, THE HOLY INNOCENTS.—These are the innocent babes who perished when the ruthless Herod, in a frantic effort to defend his throne against this King of the Jews of whom the Wise Men told, ordered a wholesale slaughter of all the children in Bethlehem who were two years old or younger.

In the Office of Lauds on this feast, there is a charming verse to the hymn, "You, tender flock of Christ, we sing. | First victims slain for Christ your King: | Beneath the Altar's heavenly ray | With Martyr palms and crowns ye play."

DEC. 29, ST. THOMAS OF CANTERBURY, BISHOP AND MARTYR, A.D. 1170.—As Archbishop of Canterbury, Thomas a Becket was stubbornly uncompromising on matters of faith, even when his friendship with King Henry II and his own life were in jeopardy. When he flatly refused to let the King decide whether or not certain excommunications were just, he was set upon by four knights of the royal household. As he was murdered in the Cathedral before an Altar, he exclaimed, "Into Thy hands, O God, I commend my spirit. For the Name of Jesus, and in defence of the Church, I am willing to die."

DEC. 31, ST. SYLVESTER, BISHOP AND CONFESSOR, A.D. 335.—Bishop of Rome at the time of the Nicene Council, 325 A.D., he is credited by legend for the baptism of the Emperor Constantine. He is represented as treading on a dragon, symbolizing that during his pontificate the power of paganism was broken in the Roman Empire.



"And the Word was made flesh, and dwelt among us . . ."

St. John i:14

Book Reviews

BY SYDNEY ATKINSON, O.H.C.

BILLY GRAHAM by *Stanley High*. (McGraw-Hill: New York, 1956) pp. 275. Cloth. \$3.95.

Opinions certainly do differ as to the famous evangelist, Billy Graham, and his message. But anyone who has addressed over twenty million people on four continents and has caused thousands of his hearers to "make decisions for Christ" deserves a hearing. One very important difference between Dr. Graham and many of his predecessors is his emphasis upon "survival" as well as "revival." His organization, which is stupendous, is geared to follow up as well as initiate the "decisions." His sermons admonish people to join and work with the church. Just what his doctrine of the "church" is is rather hazy, but there is no doubt about it that the young evangelist does bring his converts to a new life of prayer and Bible reading. He definitely does bring Christ to the masses.

I found the style of this book rather rambling. Mr. High does not follow a chronological order of either Graham's life or of his ministry. He refers casually to an event of say 1955 and then the next paragraph just

as casually goes back to something which happened in 1954. The author seems to like long compound-complex sentences with a plentiful interpolation of parenthetical clauses. I think shorter, crisper sentences would have given his subject a better presentation. However, one does end with quite a good overall picture of the book's subtitle: *The Personal Story of the Man, His Message, and His Mission*. I did not feel that Mr. High was giving an overly glorified account of his personal hero: he analyzes and describes people and events objectively. His final chapter, *Revival in Our Time?*, is really penetrating and thought-provoking. It does not deal so much with Billy Graham as with our contemporary religious scene in America: and the style is better here than in the biographical chapters.

It is difficult to give statistics on things spiritual, but all the way through High has been careful to back up his statements with authoritative evidence, e.g., from the local press or from his own experience. Chapter 13, *Does It Last?*, deals with a question which many have asked about Graham's revivalism. Altogether it is a fascinating book.

Critics of his methods and message might well read this volume and ask themselves how they compare with Billy Graham's obvious sincerity to serve God and make Him known.

ST. MAXIMUS THE CONFESSOR: THE ASCETIC LIFE; THE FOUR CENTURIES ON CHARITY, *Translated and Annotated by Polycarp Sherwood, O. S.B.* (Newman Press: Westminster, Maryland, 1955) pp. 284. Cloth. \$3.25.

This is volume 21 of *Ancient Christian Writers*. It is another fine production in this series and brings to us two works presented for the first time in English. Too little is known in the West of this Eastern Father and so it is with pleasure that we note that Dom Polycarp has given an outline of the life of St. Maximus first. Then he proceeds to give a survey of his doctrine. *The Ascetic Life* is given in the form of a dialogue between a brother and an old man. *The Four Centuries on Charity* gets its name from the four groups of one hundred propositions, each on the subject of charity. It is addressed to the Saint's spiritual Father, Elpidius. In the mind of Maximus all living and all doctrine must be based on love, and so he makes this the theme of these two works. Undoubtedly, he divided his treatise on charity into four sections because of the four Gospels in which is manifest Incarnate Love. Doctor Sherwood has given us a smooth rendering in his English translation and we are indebted to him for these examples of Eastern asceticism.

ST. AUGUSTINE: THE PROBLEM OF FREE CHOICE; *Translated and Annotated by Dom Mark Pontifex*. (Newman Press: Westminster, Maryland, 1955) pp. 291. Cloth. \$3.25.

This is volume 22 of the same series mentioned above. The saintly Bishop of Hippo has been one of the formative influences on western theology and this book is one of his most important works. The translator first gives some of the background which led to the writing of this book and its relationship to some of the outstanding heresies of St. Augustine's day. He then gives a résumé of the argument which is a great help in mastering the style and the somewhat difficult-to-follow argument. As usual, Augustine

does not confine himself to the main subject, but wanders off into bypaths which make for rather extensive digressions. But they are always interesting. In fact, he covers a great deal of theology incidentally. This is one of the most important books that this series has produced for English readers.

May I remind our readers that subscriptions to the entire series are favored with a discount of 20%.

THE EXCELLENCY OF THE WORD: *by William H. Nes*. (Morehouse Gorham: New York, 1956) pp. 158. Cloth. \$2.75.

They say preaching is a lost art. If one reads with care this work of Dr. Nes, perhaps we will see a revival of this lost art. This might be called a forcible text book on homiletics. But because of its very practical nature, it will be of great use not only to preachers, but to public speakers in general. The author definitely links preaching up with the Bible and theology and gives very practical points on the use of images and preaching in a time of anxiety. One chapter integrates the preaching activities of the priest with his pastoral and other duties. This book is a must for every priest and seminarist.

THE POET OF CHRISTMAS EVE: *by Samuel White Patterson*. (Morehouse-Gorham: New York, 1956) pp. 180. Cloth. \$3.95.

This is a life of Clement Clarke Moore, the author of the famous Christmas poem, beginning "*'Twas the night before Christmas*." In this book the author has given us a very interesting account of the life and background of the author of this favorite Christmas poem. Many interesting anecdotes and descriptions of life in New York City in the early 1800's are presented. But, when one recalls the lilting rhythm of the *Visit of St. Nicholas*, one is disappointed in the pedestrian style of this volume. It bogs down in several places. However, there are 22 very fine illustrations which shows scenes and personalities mentioned in the book.

SEABURY VEST POCKET DIARY. (Seabury Press, Greenwich, Conn., 1956) Paper. \$1.00.

This is a very handy little diary to carry around. It provides interesting information on our Church and its officials. It gives the Church Year and provides pages for entry from January 1957 into March 1958.

LIVING AGE BOOKS . . .

The following six books are published by Meridian Books, Inc., 17 Union Square, New York 3, New York, and represent the beginning of a new series, known as the Living Age Books. They are important works of Anglican and Protestant writers which have been produced in recent years and heretofore they have been in the high price class of books. Now they are presented in paper bindings at the low figure of \$1.25.

PRIMITIVE CHRISTIANITY, in its Contemporary Setting, *by Rudolf Bultmann, Translated by the Rev. R. H. Fuller.*

This gives a general historical background of our Christian Religion in regard to Judaism and Greece. The author is famous for his "demythologizing" of the New Testament, and some of his theories have overflowed into this present volume. From an Anglican point of view there is too much emphasis laid on Christianity as a "syncretistic phenomenon."

THE MIND OF THE MAKER, *by Dorothy L. Sayers.* Dorothy Sayers may be best known to the general public as an author of detective stories, but she is a good theologian in her own right. She makes good use of her experiences as an author in providing an analogy for the Holy Trinity. In fact, I have heard this book called the best modern presentation of the doctrine of the Holy Trinity.

THE DESCENT OF THE DOVE, the History of the Holy Spirit in the Church, *by Charles Williams.* With an introduction by W. H. Auden. Because of lack of funds Charles Williams was unable to finish his formal education and yet he became a well known editor, teacher, lecturer and writer. He was never ordained, but was acknowledged as one of the outstanding lay theologians of the Church of England. This book is more than just a history of the Church and of Christianity. One might call it the "inside story" of the life of the Church.

THE RELIGIOUS SITUATION, *by Paul Tillich. Translated by H. Richard Niebuhr.*

Although this book was written while Dr. Tillich was still in Germany, because of his

penetrating analysis of the world situation which led up to the Second World War, it is still a book of major importance. Whether one can always agree with Dr. Tillich's conclusions or assessing of the facts, it is true that he is, as the publisher's note says, "one of the formative minds in American life."

AN INTERPRETATION OF CHRISTIAN ETHICS, *by Reinhold Niebuhr.*

Here is another author who has had a great effect on American thinking. In this book he reviews Christian Ethics and makes some trenchant criticisms of Christian orthodoxy, and makes a plea for the application of love in all our personal and corporate living. It is interesting to compare Dr. Niebuhr's treatment on charity with that of St. Maximus the Confessor, mentioned in a review above.

CHRISTIAN MYSTICISM, *by W. R. Inge.*

These are the author's Bampton Lectures on Christian Mysticism which were delivered at Oxford in 1899. It is a voluminous treatment of the history and development of Christian mysticism and it is a great joy to see it produced at such a low price. The reader needs to beware of some of Inge's rather pantheistic tendencies.

WINDOW ON JAPAN, *by Leonora E. Lea.* (Seabury Press, Greenwich, Conn. 1956) pp. 147. Paper. \$2.00.

This is an invaluable aid for mission teaching and study. A history of Christian missions is given and also a survey of the religions of Japan to show what environment Christian missionaries have to work in. The book also has some excellent illustrations showing various phases of the Church's work.

GOD'S FOOL, *by Francis C. Capozzi.* (Morehouse-Gorham Co.: New York, 1956) 222 pages. Cloth. \$4.25.

For once advance publicity of a book really describes it—the book is better even than the blurb. It is a new portrait of St. Francis of Assisi. It makes the Saint a live and a real person, without the sentimentality usually found in most of the "lives." An excellent picture of the country and the town of Assisi as well as of the Saint and all the

people is given. For anyone who has made the "St. Francis pilgrimage" it will be living it all over again. Not only is the book a new portrait, but the illustration on the jacket is a new portrait. Too bad it was not included in the volume. You will want to clip it from the jacket and paste it in the book.

R. S. Rawson

THE WATERS OF MARAH. THE Present State of the Greek Church, *by Peter Hammond*. (Macmillan, New York, 1956) x + 186 pp. Illustrated. \$4.75.

There are many books that give brief descriptions of Eastern Orthodox faith and practice, but this one is different. Ignoring all the sacristy details, Fr. Hammond concentrates on the true spirit and character of the Greek Church. These were the only people in Continental Europe who had the faith and courage to fight to the finish against both Fascists and Communists, and one cannot but be moved at the heroism of the clergy and laity of Greece. One will be equally astonished at the energy, imagination, and resourcefulness with which they have maintained and even expanded the Church's work during the years of intense post-war poverty.

In Europe, the Greek *Zoe Movement*, and its affiliated groups are considered to be among the most significant Christian movements of the twentieth century. The author gives a vivid description of these remarkable organizations which deserve to be much better known in America.

Fr. Hammond writes with understanding and humor, and seasons the present with charming quotations from eighteenth century Anglican writers. There is much to learn and much to enjoy in this unusual book.

H. Boone Porter, Jr.

THE BOY WHO CHANGED HIS NAME and other stories, *by the Rev. F. Philip Dignam*. Morehouse-Gorham, New York, 1956) pp. 60. Paper. \$1.95.

This is a fascinating little book for children. First a modern story is told with catchy little cartoons illustrating it. This is then followed by one of the Parables in the New Testament. The preliminary modern tale ought to help children to "catch on" to the meaning of the Bible Parables.

The following four books are part of the series entitled *World Christian Books*, published by Association Press, 291 Broadway, New York 7, N. Y. These are very handy little volumes; each one runs over 90 pages. They are well printed and have good durable board covers. Each costs \$1.25. They are aimed primarily at young people and those who are inquiring about Christian principles. This series is under the general editorship of Bishop Stephen Neill of the Church of England. The authors come from various religious denominations, but each one is an authority in his own field.

DID JESUS RISE FROM THE DEAD? *by James Martin of the Church of Scotland*. After reading several "lives" of our Lord, from the pens of "critical authors," it is most refreshing to find a book which leaves no doubt in your mind that Jesus *did* rise on Easter Day. This author presents the evidence from the Bible and other sources in a fascinating style. This is just the thing for those who have doubts.

FROM BRAHMA TO CHRIST, *by Lakshmi Bai Tilak*. The author was the wife of Narayan Tilak, an outstanding Indian Christian poet of the last century. She tells the story of the turmoil in her husband's soul as he made his pilgrimage from Brahma to Christ, and incidentally of her own. It is salutary for us, brought up as we are in a Christian atmosphere, to read of the terrible conflicts that Indian converts have to go through in getting release from the Caste system and its taboos. Mrs. Tilak has succeeded in preserving in her English translation the quaint and intriguing idioms of her native tongue.

JESUS AND HIS PEOPLE *by Paul Minear*.

The author is a Congregational minister and so does not lay the emphasis that we Episcopalians would look for on sacramental life. But he presents in eight chapters certain key words which may be taken as characteristic adjectives to be applied to God's people. In the first chapter one might be led to think that the sole purpose of a Christian is to witness; however, later chapters do bring in the idea of worship more forcibly. One might call this book more "meditative" than the others in this series.

BEGINNING FROM JERUSALEM by John Foster, who is Professor of Ecclesiastical History at the University of Glasgow.

This is one of the most succinct and yet fascinating histories of the spread of Christianity that I have ever read. For one thing he does not neglect the missions and establishing of the Church in the Orient. We Westerners are all too apt to think that we are "the whole cheese" and forget the wonderful work that has been done in Asia. The author has limited himself to 1700 as the terminus of his survey. It is refreshing to see what fair praise he gives to the Roman missions of the Counter-Reformation period. There are several good maps and a generous sprinkling of quotations from contemporary writers. We hope Professor Foster will bring out a further volume of a like sort dealing with Christian expansion from 1700 to the present day. This book should certainly find a place in all Church School libraries.



— EPISCOPAL BOOK CLUB SELECTION —

THE FRUITS OF THE SPIRIT, LIGHT OF CHRIST, ABBA, by Evelyn Underhill. (Longmans, Green & Co.: New York, 1956) pp. 87. Cloth. \$2.25.

This is the Autumn Ember-Tide selection of the Episcopal Book Club. The two little pamphlets sent out by the Book Club with this book were so excellent that we asked permission to reprint them, which we do herewith:

In such a speedy age as ours—telephones for dialing New York from Los Angeles by a few flicks of a finger, man able to travel faster than sound itself, speedways and turnpikes—we are reluctant to launch upon a venture of possibly slow and subtle results. We want results, the best results, and now—this despite our knowing that forced growth is often frail, that quick results are often unlasting.

Our Lord observed that seed which springs up quickly is frequently a fragile thing, lacking depth of root, unable to withstand the rigors of its environment. Although we nod in agreement and commend ourselves for recognizing Jesus' divine wisdom, actually few of us spend a minute, or even a second, with God once a day, deepen-

ing and strengthening the roots of our life with Him.

We will dust and prune and feed our roses, never realizing that our life in God must be tended with the same kind of diligence and the same kind of patience if it is to flower as we hope our roses will. We want to begin with the fruits instead of seeds; we want results without labor.

But once we recognize the need for attention to the roots of our life in God, what then? How do we tend our inner life? How do we start? What tools do we need? What aids? What directions? Inadequate answers to such questions account for much of our neglect of the inner life, our many false starts, our dissatisfactions and disappointments.

In the first place, we should begin by consulting an authority on the subject, by reading something about the growth and care of the inner life. There is no modern-day authority better than the late Evelyn Underhill, and the fruit of her wide experience as a director of souls will be found set forth in her "Light of Christ," "The Fruits of the Spirit," and "Abba," three books bound as one for the 1956 Autumn "Book-of-the-Season." The first two books are made up of addresses given at retreats; the third book was written especially for publication. They were published some 15 years ago, went through many printings, and are now issued together in what is really a little gem. Indeed, this EBC selection may well be for many the guiding light to a new and fruitful and delightful life with God. Certainly Miss Underhill knew the way, and we should do well to listen to her.

In the second place, we should read what she says regularly, deliberately, and prayerfully.

A prayerful life, a devotional life, or any thing really worthwhile, cannot be developed in fits and starts. We simply must choose carefully the time to be given to reading and then stick to it. Just as our bodies cannot be properly fed by irregular snacks, so must our inner life be fed regularly. If only for five minutes, we should do our reading at the same time every day, and do it every day. Soon our determination will simply rout all distractions and excuses, and we will

find fewer and fewer hindrances. Reading regularly can become an every-day part of our lives, just as eating, and sleeping, and going to the office. Read for the soul's health regularly.

Then read deliberately. This is not easy. Somebody remarked that while Christianity is a joy, it is no joy ride. The same is true of devotional reading—it is a real source of joy, but at the same time it is hard work. Our reading cannot be the kind of skimming we give the daily paper; it must be the deliberate concentration we associate with the word "study." To seek to understand God's way with men, to seek a meaningful satisfying dialogue with Him—this is the task of a lifetime and more, and it is work that requires a willing, concentrated effort. Read this "Book-of-the-Season" deliberately. (It reads very well out loud.)

And read prayerfully. Read with a spirit open and flexible, plastic to the moulding hand of God; a spirit with windows open, shutters pushed back, waiting for the light of God. Miss Underhill contrasts the words "absorb" and "criticize" to express this same thing; that is, we read devotionally to assimilate and ingest, rather than to dissect, weigh, and evaluate. The Prayer Book uses an accumulation of ages: "read, mark, learn, and inwardly digest." God is present to us in this kind of reading in a singular way. In prayerful reading we have a keen anticipation of that presence, an expectation to find it, a readiness to respond to it. Read prayerfully.

This 1956 Autumn "Book-of-the-Season" is authoritative; we commend it to your regular, deliberate and prayerful reading, confident that it will be a warm and encouraging introduction to a new life with God.

Because the Autumn "Book-of-the-Season" is built upon retreats and because retreats are becoming more and more accessible, we asked a friend of ours to tell you something about the short retreats he makes every year. Robert J. Slocombe, Ph.D., is a member of St. Paul's Parish, Dayton, Ohio; he is married and is the father of two small boys. Dr. Slocombe is a research chemist and the author of several scientific articles as well as the holder of a dozen or so patents. This is what he says about his retreats:

The retreats I make are sponsored by the Brotherhood of St. Andrew; they are held in the Spring of the year on a large farm in Southern Ohio, and are conducted by monks of the Church. About two dozen men go to the farm Friday evening; before and during dinner we become acquainted with the Conductor and each other. The first address is given in the evening, and is followed by Compline. After that, the rule of silence is observed, and there is no conversation except with the Conductor until breakfast Sunday morning.

Saturday begins with a celebration of the Holy Communion, and during the day the Conductor gives three or four addresses or meditations. Free time is allowed for walking, reading, and enjoying the blessed opportunity to think without distractions. During the retreat the feeling of tiredness seems to melt away, and a renewed appreciation of "our daily bread," the miracle of life, the laughter of children, and the order and beauty of nature all return. In our thinking and living, God is restored to His position at the center of all things. Many of us also seek out the Conductor for the solution to our personal and theological problems.

Saturday closes with Compline, and Sunday begins with the Eucharist. Then the silence ends and conversation begins to flow again, but the tone is lifted, and the feeling of refreshment prevails.

Through contemplation and reading, meditation and prayer, our preferences expressed in future actions are improved by making a retreat. In our reasoned preferences we recognize greater value in choosing actions which are in accord with the customs, rules, and laws by which we are governed. In our unreasoned preferences we recognize greater value in choices which satisfy the desires and impulses we feel. We trust that our sincerely reasoned preferences are in accord with our Lord's teaching, and we pray that our unreasoned preferences are ordered by the Holy Spirit. We believe that this is possible, and in making a retreat we submit ourselves in extraordinary devotion to this end.

A retreat is a wonderful thing. It is a rewarding thing. The men I have known in retreats return annually.

- The Author -

Evelyn Underhill may be called one of the great women of the Church of England; certainly she is one about whom today's Church knows practically nothing. She would have liked that, I think. A friend of mine, strong yet retiring, once described himself to me by saying, "You know, I think I am rather a private sort of person." Evelyn Underhill is well described by this same phrase. She was a woman of great gifts, a writer, a director of souls, a retreat conductor—and yet a very private sort of person. Those who knew her intimately can today be induced to say little about her, because what they knew was precious and incommunicable. Her greatest friend of all, (besides her husband), Baron von Hugel, has left not one letter of hers behind. The correspondence between them is lost.

The simple facts about her are these: she was born in 1875 and received a quite unconventional education, the part of which most influenced her character was foreign travel and yachting. On the Continent of Europe, she began to find beautiful things, and so turned mind and soul to beauty and the God who created it. At the age of 20, she wrote about Florence: "This place has taught me more than I can tell you; it is a sort of gradual unconscious growing into an understanding of things."

In 1907 she married Hubert Stuart Moore, and in 1911 she met Frederick von Hugel and formed a friendship with him that was to mould her character and influence the whole of her future life. That life was to benefit the Church by classic books on mysticism and the spiritual life; by taking retreats in the Retreat House at Pleshey—a thing unusual among most laypeople, and quite unheard of among women; by writing to individuals and becoming, in an informal way, a spiritual director to them.

She came to this mode of life in the Church by an unexpected road. "I was not brought up to religion," she wrote later about herself. Though she was confirmed in 1891, and made her first communion at the Parish Church, religion had no particular part in her home. Her mind was, for a woman, unusually inclined to the abstract, and

she herself reports, "philosophy brought me round to an intelligent and irresponsible sort of theism, which I enjoyed thoroughly, but which did not last long. Gradually, the net closed in on me." That net was the ideal of the Church, the pattern of Catholicism, the call of Christ.

Yet for some time, the term Catholicism was not, in Evelyn Underhill's mind, related to the Church of England, but to the Church of Rome. She sought a spiritual home there. She wrote to the famous Robert Hugh Benson to ask advice, and a very urgent request it was, for at the same time that she was approaching obedience to Rome, she was preparing to marry Hubert Moore, and he was an Anglican. He persuaded her to hold any decision about Rome for six months, and in the meantime, she suffered all the agonies of indecision and unrest. "I cannot accept Anglicanism," she wrote, "it seems an entirely different thing. So here I am going to Mass and so on, but entirely deprived of the Sacraments." And again: "It is all wrong, but at present I do not know what else to do."

It was not until 1921 that the resolution of her perplexities came. She made her decision, and became a practicing and happy member of the Church of England. Of this difficult and portentous period in her life, Charles Williams wrote of her:

It would be unfair to represent this decision as a compromise, conscious or unconscious. In fact, of course, it cannot be a compromise. It is impossible to compromise the Church of England; her Sacraments are Sacraments, or they are not. It is possible to believe either. It is possible to refuse a decision. But it is not possible honestly to say that they will do instead of something which ought to be substituted for them. We cannot accuse Evelyn Underhill of any such dishonesty; she no longer said, "I cannot accept Anglicanism:" she had accepted it. It is to be admitted that she accepted it at first without enthusiasm. She had been baptized and confirmed into that Church, but she had not been brought up in it. She had not learnt from it the great dogmas, nor seen by its light the illumination of her experience.

The description of her decision was made by Evelyn Underhill afterwards, when she wrote to the Roman Dom John Chapman in 1931: "I feel I owe you an explanation of my decision," she wrote. "I solidly believe in the Catholic status of the Anglican Church, as to Orders and Sacraments, little as I appreciate many of the things done among us . . . The whole point to me is the fact that our Lord has put me here, keeps on giving me more and more jobs to do for souls here and has never given me orders to move. In fact, when I have been inclined to think of this, something has always stopped me. I know what the push of God is like, and should obey it if it came—at least, I trust and believe so. When I put myself under Baron von Hugel's direction five years before his death, he went into all this and said I must never think of moving on account of my own religious preferences, comforts or conditions, but only if so decisively called by God, that I felt it wrong to resist—and he was satisfied that up-to-date I had not received this call."

The curious part about Evelyn Underhill was that though she wrote books on mysticism, she would never describe herself as a mystic. She always thought of herself as a very down-to-earth, humdrum, sort of person. In an early manuscript book of notes made at the age of 15, she wrote down an amusing list of her faults. It was headed "My Faults" and ran like this: "Selfishness, pride, conceit, disorder, moral cowardice, self-deceit, skepticism, thoughtlessness, revengefulness, exaggeration, want of truth, changeable, double-dealing, teasing, unkindness, disobedience, dishonourableness, profanity, idleness." And if this was not enough, she confessed in much later life that she was often dull and uninspired in her prayers. "I am no intercessor myself," she wrote. "When I have the feel of God at all, I can think of nothing else, and when I have not, I mostly fidget." In her retreat addresses at Pleshev she was exceptionally useful to the people to whom she spoke, because she came down to the simplest items of distraction and boredom and seldom ran into high flights of spirituality. Her books are about mysticism itself, not about her own mysticism, and that is what makes them so profoundly useful.

She makes some very curious comments about her own practice of religion, and especially about Confession. In writing to one of those whom she directed by correspondence, who was about to enter the Religious Life, she gives the advice:

Confession itself may, and probably will be just an unrewarding and uncongenial duty. There do really seem to be some souls who never find it anything but irksome. In such a case, having explained yourself to your Superior, act as you are told, but take it very simply. Mention plain faults, omissions, imperfect dispositions, etc., which come to the surface in a brief self-examination, make an act of contrition, and leave it at that. I understand it very well, as I am much the same myself, and Baron von Hugel, when he directed me, never allowed me to come at all!"

Evelyn Underhill's work as a retreat conductor was one very dear to her own heart. She took immense trouble in preparing addresses. At the end of her life, she became increasingly firm—this was after a bad illness in 1937. When she recovered, she looked so fragile that a puff of wind might blow her away. "Yet," says a friend, "light simply streamed from her face, illuminated with a radiant smile." She suffered from asthma, but she seldom missed an appointment at the Retreat House, though the giving of the address might cause her acute discomfort. Only her own faith and knowledge of the call of God in her work brought her through.

Evelyn Underhill suffered intensively during the 1939 war, yet she went on perfectly and quietly with her appointed tasks; and all the while her own life grew more and more "secret." "She continued to write a little," comments Charles Williams: "She continued too, in her last and best activity, to pray and adore. She ingeminated 'Love'."

She died in 1941 and her body was buried in the churchyard of St. John's Parish Church, Hampstead.

(The foregoing little biography was specially written for the Episcopal Book Club by "R. S. E." of the London *Church Times*.)

The Order of The Holy Cross

COMMUNITY NOTES

Father Superior, assisted by Father Bicknell, held a week's mission beginning on Nov. 11th at St. Timothy's Church, Catonsville, Md. Both the Superior and Father Turkington, the Assistant Superior, attended the Conference of the Oblates of Mount Calvary, held on the 19th at St. Luke's Chapel, New York City. On the 26th Father Superior received the Life Vows of Sister Mary Michael. The ceremony took place at the High Mass in St. George's Church, Newburgh, and representatives from both Orders were present.

Father Turkington attended a meeting of the National Council's Department of Education on the 9th and 10th, and preached a series of sermons on three successive Sundays in St. Margaret's Church, Bronx, N.Y.

Father Atkinson gave an address at the Washington meeting of the American Leprosy Missions, Inc., on the 27th. This organization is observing its Fiftieth Anniversary this year.

Father Harris conducted a Quiet Evening at Grace Church, Millbrook, N. Y., on the 26th.



In addition to his mission at St. Timothy's, Catonsville, Father Bicknell preached at St. Paul's Church, Bantam, Conn., and conducted a mission at the Church of the Holy Communion, Fair Haven, N. J.

Beginning on the 25th, Father Adams conducted a mission at Calvary Church, Philadelphia, Pa.

Father Terry conducted a mission from the 4th to the 11th at the Church of the Prince of Peace, Gettysburgh, Pa., and then

with the assistance of Brother Michael conducted a week's mission beginning on the 25th at Holy Trinity Church, Hicksville, N. Y. Brother Michael also gave addresses early in the month at Christ Church, Yonkers, and Grasslands Hospital, Valhalla, N. Y.



DECEMBER APPOINTMENTS

Father Turkington is scheduled to conduct a School of Prayer from the 2nd to the 5th at Trinity Church, Swarthmore, Pa., and a Quiet Day on the 8th at St. Mark's Church, Philadelphia. He will also be attending the regular monthly session of the Department of Education of the National Council on the 14th and 15th.

Father Atkinson will give an address on Dec. 2nd on the Liberian Mission to a group of ladies of St. Ignatius' Church, New York City, and will be speaking on Monastic Orders at a men's dinner meeting at Christ Church, Stratford, Conn., on the 12th.

Father Hawkins is to conduct a week-end retreat at Barry House, Diocese of Albany, on the 8th and 9th.

Father Bicknell and Brother Michael will be joining forces at St. John's Church, Oklahoma City, Okla., where they will be holding a mission Dec. 9th-16th.

Father Executive Editor begs your indulgence. He had hoped to give a more newsy account of Community Doings but he has a broken finger which keeps him from typing. Slowed down as he was, it took him all his time just to prepare the regular material. Will try to catch up on news items in the January issue. This sounds like a New Year's resolution and we hope he can keep it.

An Ordo of Worship and Intercession - Dec. 1956 - Jan. 1957

- 16 3rd Sunday in Advent Semidouble V or Rose col 2) Advent i cr pref of Trinity—in thanksgiving for the life and labors of St. John Baptist
 - 17 Monday V Mass of Advent iii col 2) Advent i—for the Confraternity of the Love of God
 - 18 Tuesday V Mass as on December 17—for the sick and suffering
 - 19 Ember Wednesday V Proper Mass col 2) Advent i—for postulants for Holy Orders
 - 20 Vigil of St. Thomas V col 2) Advent i—for a'l in military service
 - 21 St. Thomas Ap Double II Cl R gl col 2) Ember Day 3) Advent i cr pref of Apostles—for the church in India
 - 22 Ember Saturday V Proper Mass col 2) Advent i—for all to be ordained
 - 23 4th Sunday in Advent Semidouble V col 2) Advent i cr pref of Trinity—for the conversion of the Jews
 - 24 Christmas Eve V Gradual without Alleluia—for the Sisterhood of the Holy Nativity
 - 25 Christmas Day Double I Cl W gl cr pref of Christmas till Epiphany unless otherwise directed at 3d Mass LG of Epiphany—in thanksgiving for the nativity of our Lord
 - 26 St. Stephen Deacon M Double II Cl R gl col 2) Christmas cr—for the Society of St. Stephen
 - 27 St. John Ap Ev Double II Cl W gl col 2) Christmas cr—for the Society of St. John the Evangelist
 - 28 Holy Innocents Double II Cl V col 2) Christmas cr—for the Christian education of children
 - 29 St. Thomas of Canterbury BM Double R gl col 2) Christmas cr—for the Church of England
 - 30 1st Sunday after Christmas Semidouble W gl cr—for Missions
 - 31 St. Sylvester BC Double W gl col 2) Christmas cr—for the Oblates of Mt. Calvary
- January 1 Circumcision of Our Lord Double II Cl W gl col 2) Christmas cr—in thanksgiving for our Lord's obedience
- 2 Octave of St. Stephen Simple R gl—for novices in religious orders
 - 3 Octave of St. John Simple W gl pref of Apostles—for the Seminarists Associate
 - 4 Octave of Holy Innocents Simple R gl—for the Society of St. Dismas
 - 5 Vigil of Epiphany Semidouble W gl cr—for the Eastern Orthodox Churches
 - 6 Epiphany of Our Lord Double I Cl gl cr prop pref through Octave—in thanksgiving for our Lord's Epiphany
 - 7 Within the Octave Semidouble W gl cr—for the Confraternity of the Christian Life
 - 8 Within the Octave Semidouble W gl cr—for those who mourn
 - 9 Within the Octave Semidouble W gl cr—for the Order of St. Helena
 - 10 Within the Octave Semidouble W gl col 2) St. Paul the 1st Hermit cr—for more vocations to religious orders
 - 11 Within the Octave Semidouble W gl cr—for the Priests Associate
 - 12 Within the Octave Semidouble W gl cr—for those who serve the sick
 - 13 1st Sunday after Epiphany Semidouble W gl col 2) Epiphany cr—for orphans
 - 14 St. Hilary BCD Double W gl col 2) St. Felix M cr—for the Sisters of the Holy Name
 - 15 St. Maurus Ab Simple W gl—for the Companions of OHC
 - 16 Wednesday G Mass of Epiphany i—for world peace

NOTE: on the days indicated in *italics* ordinary votive or requiem Masses may be said On Commemorations of Saints (marked Simple) Mass may be of the Saint or of the feria with commemoration of the Saint.

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. . . Press Notes . . .

We have received another letter from a "Long time" reader . . . "I think I can qualify as a long reader of Holy Cross Magazine for the magazine has been in my home since my earliest recollections. My parents were married in July 1894. My father and grandfather knew the Father Founder and his father, the Bishop of Central New York, very well. I cannot say just how long the magazine was in the family, but I have at hand a copy of one dated July 1905, and until a few years ago I had an earlier one that contained "The Martyrs of Memphis" by Father Hughson" . . .

We are very pleased to have heard from so many of those who have had the Magazine for so long a time, and we hope that in the years to come many of you, now enjoying the help of the Magazine, will be able to tell of the "long time" you have been reading it.

* * * * *

How far flung is the spreading of the Good News by The Press! A recent letter from a man tells that he picked up a copy of "How do I Meditate" in Derby Cathedral, England, and he is writing from his home in New South Wales to learn how he may purchase more copies of it and our other tracts.

One never knows where the good news each of us spreads will be found by someone. To me it is another instance of spreading the "Good News" throughout the world, and we are thankful to God for His blessing and help, and to you for your participation in His work.

If you are a reader of some of the other Church Magazines you will have seen the various editorials and "Letters from the people" on the subject of non-Episcopalians receiving Communion at our Altars. The Holy Cross Press does not enter into controversies or carry on discussion of controversial nature. Before this subject became so prominent in the various papers we had published an article in the Magazine in answer to the question, "Why cannot an Episcopal Priest Invite Everybody to Communion?". Because the article gave the answer to so many people, a reprint of it has been made and is for sale at ten cents per copy. It is in great demand. And I do not doubt but what some reader is going to find fault (or try to) with something in it. The booklet is published to furnish information on the subject for all of the Church.

* * * * *

I call your attention to the two special ads on the opposite page. One is a timely one for this season—"The Infant King;" the other is for any and all times, "Prayer and Prayer Groups." Read the advertisements and then—send in your orders.

* * * * *

At the time of this writing (Nov. 4) it seems a long way to Christmas. Yet it really is short and we are preparing to handle all the Gift Subscriptions that come due AND all of the NEW ones you will send in on the blank enclosed. RENEW as promptly as possible so that we may be sure to send the gift card before Christmas Day.



The Staff of the Business Office (all two of us) pray that you may have a . . .
BLESSED CHRISTMAS!



